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Greetings

This Messianic Jewish Siddur is presented with fervent prayers that it may enrich the personal and communal experience in worshipping our awesome most high G_D in Spirit and truth.

This Siddur exposes and generally follows the classical form of Shabbat practice and liturgical services practiced by G_D’s people for three millennia. Much of the liturgy is provided in Hebrew with transliterations and translations contained herein. Despite the information contained in this guideline, this Siddur by no means encapsulates or transfers the full beauty of Shabbat which of course must be experienced. Naturally there are traditions and rituals associated with various practices that simply can’t be emulated herein … as such please consider this Siddur to be simply part of the Shabbat picture!

Note 1: The NAME of G_D utilized herein is “ADONAI” meaning LORD. Although the tetragrammaton “YHVH” is documented within Holy Scripture there are doubts with respects to the proper rendering of The NAME. In traditional Judaism these doubts have led to the adoption of ADONAI or HaSHEM (The Name) out of respect and fear of misusing G_D’s NAME.

Note 2: The Hebrew language is the tongue of G_D’s people and the language in which the Holy Scripture was originally revealed. It is a special language and the particular nuances of the words in Hebrew are very important in understanding G_D’s revelation to humanity. Consequently the prayers when recited or chanted in Hebrew significantly enrich the prayers/worship experience of ADONAI’s community while effectively uniting all Israel … let not our tongues be confused but rather united as one people … belonging to one kingdom … serving one G_D!

Note 3: There are notable exceptions/deviations for the Biblical Holy Days (Mo’adim) services such as Yom Kippur for instance when said days correspond with Shabbat. This Siddur should be used as a guideline for practice and service for the standard weekly Shabbat
Shabbat Introduction

The Hebrew word for Sabbath is “Shabbat”. It means “to cease, desist, or rest.” The word Shabbat, however, is a “relative” of the word “shevah”, which is the number seven. In fact the entire aura of Shabbat revolves around the number seven. Accordingly, the number seven becomes a symbolic figure or portrait of Shabbat and as such, rest and completion as well. Understanding this Hebraic rooted relationship between the number seven and the Shabbat is quite important in a Biblical or Torah context. Not coincidentally there is also a relationship between seven and the Biblical Festivals or “Mo’adim” – “Appointed Times”!

The institution of Shabbat is indeed one of the greatest gifts that ADONAI (Lord G_D Almighty) has bestowed upon humankind. In fact this gift is so important that ADONAI commanded its observance among the ten great commandments (Aseret Hadiberot).

Exodus: Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto the LORD thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the LORD blessed the Sabbath day, and hallowed it. (Exodus 20:7-10)

Exodus: And Moses assembled all the congregation of the children of Israel, and said unto them: 'These are the words which the LORD hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you a yom kadosh (holy day), a Sabbath of solemn rest to the LORD; whosoever doeth any work therein shall be put to death. … (Exodus 35:1-3)

Still further Yeshua HaMashiach (Jesus the Messiah or Christ … in Hebrew translated as G_D’s Salvation Anointed) confirmed Shabbat as a gift to mankind as we see in Mark: 2:27 And he said unto them, The Sabbath was made for man, and not man for the Sabbath: 2:28 Therefore the Son of man is Lord also of the Sabbath.

Now of course believers could view the rationale for observing the Shabbat at the most basic of levels and obey simply because ADONAI has commanded as much. Certainly this would be enough reason to comply and in no way shape or form should understanding of ADONAI’s mysterious ways be a necessary pre-requisite for obedience. It should be noted that obedience is for a believer’s benefit in all matters and never for the benefit of ADONAI but rather just HIS good will and purpose. There is absolutely nothing that ADONAI needs from anything in all of creation. HE alone is self-sustaining! But let us look closer at Shabbat and understand a bit more as to why Shabbat is so important to people.

It can be seen in Scriptures that Shabbat is a “zikaron l’ma-asay v’raysheet” or a “remembrance of the act of creation”. On this Yom Kadosh (Holy Day) believers pay homage through worship, prayer, study as well as familial and communal celebration because it is right to give ADONAI thanks and praise for creation. On Shabbat, His children, the Israelites, have a weekly appointment with ABBA (Father), the creator of HaShomayim.
Secondly it is also seen in Scriptures where Shabbat is a “zaykher litziat mitzrayim” or a “remembrance of the Hebrew exodus from Mitzrayim (Egypt)”. ADONAI, through the Shabbat, pronounced liberty for the Hebrew people while ending their steadfast bondage to Egypt. It must be understood that only free people, not slaves, would have the luxury of resting on any given day. As such the day of rest not only signifies that the Hebrew people were free but also stands as a testimony forever that freedom came through the saving chen (grace) of ADONAI. The Hebrew people did not earn their freedom; it was given to them freely out of ahavah (love) and chesed (mercy) by ADONAI.

As awesome as Shabbat is within these two primary contexts it must be understood that these are but shadows of the perfected Shabbat when viewed in light of Yeshua HaMashiach. Shabbat is so much deeper and even more important!

In the first context discussed we see Shabbat as a remembrance of the original creation. But Shabbat, when viewed outside the context of Yeshua Mashiach, is incomplete. Without Yeshua we people are left with a remembrance of creation wherein Adam and Eve were not yet defiled by sin but reconciled and in union with ADONAI! When viewed outside the context of Yeshua there is no re-birth; only the memory of creation, and sadly memory of our sin and fall from grace. Fortunately for believers the remembrance of creation is only a shadow of the everlasting re-creation to come. When Shabbat and hence creation are viewed in the context of Yeshua HaMashiach what can be seen? The answer joyfully … is Chayei (Life) anew.

Scripture reveals clearly how Yeshua is HaDabar (The WORD) of ADONAI and how all things were created in and through The WORD. It is revealed how Yeshua was The WORD manifested on Earth and how Yeshua was Lord of the Shabbat. So Shabbat, the remembrance of the original creation, represents through Yeshua not only the original creation but our re-birth and reconciliation with ADONAI.

Is not the premise of a Messianic believer’s emunah (faith) the emet (truth) that, in Yeshua, believers are re-born to chayim (life); created anew? Of course this is the very foundation of all Messianic faiths! Resurrection is the foundation of believers’ hopes and the very heart of the B’rit Chadasha (Renewed & Perfected Covenant). Resurrection or re-creation is the Good News of ADONAI’s Yeshua. … in Hebrew the “BESURAS HAGEULAH” or “Good News Of Redemption”!

As such Shabbat, completed in Yeshua, represents our memorial to Him Who created believers anew in faith with HaRUACH KODESH (Holy Spirit) by the chen (grace) of ADONAI. As it was in the beginning is now and ever will be! So on Shabbat believers celebrate both creation as well as re-creation in and through Yeshua. As people were created through The WORD by the grace of ADONAI so too are believers re-created through The WORD by the grace and RUACH of ADONAI!

Now in the second context it was seen where Shabbat signified the liberty of the Hebrews as free people; freed from the bondage of slavery in Egypt. When viewing this dynamic in the context of Yeshua HaMashiach however we see this context brought to perfection.

Through Yeshua’s self-sacrifice, believers through faith and the grace of ADONAI
are once again made free. Under the *B’rit Chadasha* renewed covenant, believers are now freed from the slavery of sin and bondage of symbolic Egypt which is the temporal or decaying physical world (*olam hazeh*). When believers are re-born of RUACH in Yeshua, they, as Scriptures reveal, “die to this world” and “die along with Yeshua” to life!

So Shabbat for the believer still remains a constant remembrance of deliverance from Egypt. The shadow of the first freedom from bondage is completed and perfected with Yeshua freeing believers forever from the slavery of sin and death. Most importantly it remains a Shabbat for the children of Israel forever.

**Conclusion:**

Shabbat is a weekly commemoration of the original covenant between ADONAI and His chosen people Israel as well as a commemoration of the renewed covenant between ADONAI and again His chosen people Israel. In the later context all faithful believers of Yeshua are of course part of Israel and the seed of Abraham through faith.

Shabbat is in no way shape or form however a “tradition” or “remembrance” only for Jewish people. Yes it came to the Jew first but now equally and without bias to the Gentile. Shabbat, ordained by ADONAI to be a Holy Mo’ed for all time, serves as the key stone in any believer’s life cycle. If one believes in Yeshua HaMashiach (Jesus The Christ) then Shabbat is for you! Yeshua cannot be separated from ADONAI or The WORD which of course is Yeshua Himself. How can one separate something that is eternally inseparable? It is impossible!

On Shabbat believers gather to rest and hope in the promise still yet to come. Shabbat represents the promise of a time when believers will be completely made whole and reconciled to ADONAI through Yeshua by the glory of HaRUACH KODESH. In the meantime Shabbat is minimally the means of laying down the burdens of this temporal world (Olam hazeh) with all its defilement on a weekly basis. Shabbat is the means of renewal and re-committing oneself to ADONAI. Shabbat is the time when believers gather in fellowship to worship, adore, ponder and rejoice in the unified ADONAI through Yeshua the eternal High Priest (Kohen HaGadol)

But let us wait one moment … was it not just declared that Shabbat serves as sort of an escape … a rest from Olam Hazeh? Yes it was declared … however the Israelites were not separated from Mitzrayim to go play and have fun; they were separated to go into the wilderness to serve and worship ADONAI … the living G_D!

Israel was separated (freed) … set apart and made holy (kadosh) for the good will of ADONAI to serve HIM and be purposeful. Israel was set apart so that they would indeed labor for six days but most assuredly this labor was to be “avad’im - holy service”.

So what then does this reveal to us about Shabbat and the other six days? It reveals for one thing that our six days is not meant to be simply surviving the onslaught of Olam hazeh … this in no way is purposeful holy service! No … we are meant to labor for six days as HIS slaves … making sure that we work for the propagation of HIS kingdom! We are not
set apart to survive … we are set apart to thrive; in power and RUACH! We are set apart to be a peculiar and different people.

And if this be the work of six days then Shabbat is less about escaping Olam hazeh as opposed to a celebration for overcoming Olam hazeh! Ultimately beloveds …. What do we all want to hear? Of course it is those magical words from Yeshua: “well done good and faithful servant”! Well how can we receive these words if we spend six days simply coping with Olam hazeh on its terms and on the seventh day we escape? … Where then is the service? Shabbat is not labor … it is a festival day! This is not a game of our survival, this has already been secured by Yeshua’s most precious body and blood, it is about HIS kingdom and how we as part of the realm serve our King!

Additionally … the Shabbat as declared is our Holy appointment to come before ADONAI! This is not a “come as you are affair” … the unfortunate fellow who did come to the wedding feast in this manner was sent packing … with teeth gnashing! As such the six days of avad’im are designed to prepare and clothe us so that we can be sanctified before ADONAI! Do not for one moment think the wedding feast to be anything less than Shabbat … and our celebration … our jubilee … our Yeshua! Do not think Shabbat to be anything less than the bride of Mashiach coming before HIM and being presented … and certainly no bride is ready without meticulous preparation in order to be found beautiful, pure and passionate!

Shabbat is then of course the greatest of all Mo’adim and believers should realize that when viewed in the perfection of Yeshua HaMashiach “it doesn’t get much better than this”!

Remember that believers have been granted liberty from the defilement of Olam hazeh and observing Shabbat allows us in faith to cast away the things of this world and rest in ADONAI. Shabbat mandates putting away oneself so that Yeshua can emerge in great and mighty RUACH!

Despite the liberty and freedom graced to believers by ADONAI it must be understood that Shabbat is still an appointed time or “Mo’ed”’. As such it should not be profaned and mingled with the common ( unhallowed/unholy). What this means is that we as people are not at liberty to change ADONAI’s appointed time or cut it short for the sake of convenience.

Consequently the celebration of the Christian Sunday Mass or First Day Worship Service really does not stand up to ADONAI’s commandment. Given the definition of a day, revealed in Genesis to be Sundown to Sundown, there is no wiggle room around what a Shabbat consists of in time. It is roughly a 24 hour period …. end of debate. As far as the 7th day being a Saturday vs. any other day … we must consider only the following: The record of Hebrew Scriptures is essentially Hebraic (the oracles of ADONAI) and as such the determination of the 7th day was always left to the determination of the Hebrews. We also know that Yeshua Himself never raised an issue regarding the day and celebrated this 7th day as He did all Mo’adim in perfect faith and obedience. So it would seem apparent that Shabbat was … and … remains sundown Friday to sundown on Saturday. It was good enough for the Lord and Master Yeshua so it surely is good enough for His bond servants.

Wow ….. “talk about a killer” one might say at grasping the magnitude of this Shabbat reality. For everyone married to this world the mere thought of celebrating the true
Shabbat would probably create great discomfort. Shabbat for the people of this world would constitute the elimination of the weekend as it is traditionally viewed around the world or most certainly in Western Culture. It can easily be understood why Shabbat observance would be viewed negatively by most people. People would in fact have to really turn away from this world and most of the personal things in which they delight. Observing Shabbat undoubtedly would be a profound and life changing decision! A whole new meaning to “living for the weekend”!

But then again perhaps this is what ADONAI has in mind. Remember it is for the believers’ benefit that ADONAI is obeyed. What might seem like a real bummer from the initial perspective really must be viewed as the ultimate blessing. In Shabbat, ADONAI not only allows believers the best kind of rest in and through Yeshua but also coincidentally schedules it at the time when people are most likely to be getting into trouble. A time when Egypt is at play …. A time when people are letting their hair down and blowing off steam! Essentially ADONAI is optimizing all believers’ time! He actually commands believers away from the most tempting of times while at the same time draws people near to Himself. Shabbat most assuredly was made for man!

Embracing Shabbat for a believer then is a very real and tangible means of identifying with the chosen people Israel as well. It must be remembered that all faithful believers in Yeshua are part of Israel. First there were the sons of Ya’akov (Jacob) and then there were Gentiles (other nations). Well it would seem to make sense that as part of Israel (having been grafted into the root which is Yeshua) one can be identified and affiliated with Israel. It says in the Scripture where “all Israel will be saved” so it should be noted that the true believers in Yeshua will be united (echad) be they Jew or Gentile. As such it should be noted that Shabbat was and is one of the most identifiable features of the Israeliite culture. There is probably no better way of aligning with Israel than to cleave to Shabbat through ADONAI’s chosen people. In fact a case could be made that observance of Shabbat is the most identifiable halakhic (religious practice) tradition affiliated with the Hebrew faith!

Expanding upon the subject of Israel it should also be noted that with the Hebraic Roots movement emerging from under the cloud cover of 2,000 years, there is no longer any excuse for believers to miss out on the Hebraic experience. Believers in Yeshua (Jesus) no longer have to dream or conjecture as to what it must be like to experience Shabbat as it was done in the days of old. How Shabbat was experienced by Yeshua Himself.

Today it is possible for all peoples to recite and chant prayers that date back to the Exodus from Egypt. Today it is possible for all peoples to bask in the glory that is ADONAI’s WORD and have it tied together from promise (Tanakh a.k.a. Hebrew Old Testament) to fulfillment (B’rit Chadasha a.k.a. New Testament). Today it is possible for all peoples to recapture the spirit, truth and traditions practiced by Yeshua’s very own disciples during the 1st century. Today it is possible for all peoples to experience true Hebraic Biblical Celebration … aka -Messianic Judaism … aka HaDerech (The Way) which was the legacy gifted from Yeshua Himself. In fact Yeshua was and forever more will be the Kohen HaGadol (High Priest) of the one true faith.

So the news must be shouted far and wide: “all believers in Yeshua come home, the tent of the meeting has been opened up once again!” The children of Jacob’s seed are having their hearts transformed and with open arms accept the faithful coming out of Babylon (confusion). The children of Israel are being blessed with mighty RUACH HaKODESH
(Holy Spirit) to lead the nations back to ADONAI. For all who have an ear listen: Sh’mah Yisrael ADONAI Eloheynu ADONAI Echad! (Hear oh Israel The LORD is our G_D, The LORD is ONE)

Ultimately it must be concluded that ideally every day would be Shabbat and when Heaven and Earth are re-created this will indeed be the case. Until that time however there is only one weekly Mo’ed ordained by ADONAI and upheld by Yeshua; the Seventh Day. Through Yeshua believers have been gifted with a new creation and freed from the bondage of death. Let all believers make sure then that honor and blessings are given to ADONAI through Mashiach in the right mind set, at the right time and in the proper manner. Let all Israel honor the Son as Lord of Shabbat and do so on the yom kadosh (holy day) named and hallowed above all others by ADONAI. Anything less than this can only be viewed as unfaithful and unfortunately will not result in the blessings and benefits promised with the gift that is Shabbat!

Worse yet Scriptures (HaDabar – The WORD) declares that a loss of blessings will be the least of one’s concerns when we consider that The ONE WHO can kill both body and soul is The ONE WHO declared that failure to uphold haShabbat shall be put to death! So if for no other reason at all … observe haShabbat with yirat ADONAI (fear of G_D) … yes beloveds … if nothing at all consider this last advice to be true and worthy of acceptance!

So now that we know we must uphold the Shabbat and just how important Shabbat is for us people … let us consider what it means to guard the Shabbat!

GUARDING/KEEPING SHABBAT

Interestingly, the fourth commandment is repeated in Deuteronomy 5:12:

גָּרֵד לַשָּׁבָתָן מְסֻרַּתֵהוּ לְפֹנָשׁ

le ka-de sho ha-shab bat et-yom shamar
to keep it holy the Sabbath the day of Keep

Keep the Sabbath day to sanctify it… (Deuteronomy 5:12)

The word translated “keep” (shamor) means to guard something held in trust, to protect and to watch closely. Not only are we to remember the Sabbath, but we are to guard and protect its sanctity as something of great value.

A deeper Hebraic understanding of “guarding” the Shabbat translates as “treasuring Shabbat” and making sure that our observance is genuine, passionate and in keeping with the mandate to put down one’s own matters to pursue separation and rest in ADONAI.

What this really means then for us people is that we do our utmost to clear the slates
so that Shabbat is ushered in properly. This does not mean by any implication that we ignore life … or that we fail to uphold Torah for instance by looking the other way when others may personally need us. As Yeshua taught us … it is good to do good on Shabbat … but this of course does not abrogate Shabbat … it simply means that if ADONAI presents us with either a test or opportunity on Shabbat that we accord ourselves appropriately.

Ultimately it is imperative to remember as believers that our true calling is to be worshipping servants. Of course this may not sound all that appealing to most purported believers but at the end of the day Shabbat represents our calling … our right to rest, worship and cement our relationship with The CREATOR. So … are we worshipping at the right time and in the right way? … If so than Shabbat is joyfully our destiny!
Starting the Sabbath celebration,
Friday Evening at Home.

This day is a moed - an appointment with God.
It is a day to set aside our work and play
to have a mikra\th kodesh - a solemn assembly
to worship Yeshua with Torah study.

Leviticus 23:2-3

It is a day we distinguish by lighting no fires
between Erev Shabbat and Hav’\dalah.

Ezra 21:20; Exodus 35:3
Lighting the Sabbath Candles

Sabbath candles are lit by the (elder) woman of the house no later than 18 minutes before sundown on Friday evening (i.e., before Shabbat begins). After kindling the candles, she waives her hands over the flames three times (as if welcoming in the Sabbath), and covering her eyes with her hands (so as not to see the candles burning) says:

Barukh attah Adonai eloheinu melekh ha-olam,
ascher kideshanu bemitzvotav ve-tsivane lehiyot or
le-goyim v’natran-lane et Yeshua Meshicheinu or ha-olam.

“Blessed are You, LORD our God, King of the universe,
Who sanctified us with his commandments, and commanded us to be a light to the nations and Who gave to us Yeshua our Messiah the Light of the world.” [Amen.]
It is customary to bless your children on Shabbat. The blessing prescribed by tradition invokes the names of Joseph's sons and the names of the matriarchs, and includes the "priestly blessing." Parents may use this intimate moment as a chance to add their own words of blessing and offer expressions of love and appreciation to their children. You may wish to bless all your children together or bless each child individually or privately.

The Hebrew Blessing for Boys:

"v'khi me na shah ke efrayim elo him ye sim kha
and like Manasseh like Ephraim May God make you

Yesimkha Elohim ke efrayim v'khimenasheh.

The Hebrew Blessing for Girls:

"v'le'ah rachel rivkah ke sarah elo him ye simekh
and Leah Rachel Rebecca like Sarah May God make you

Yesimekh Elohim ke Sarah, Rivkeh, Rachel, v'leah."
FOR THE WIFE: Proverbs 31:10-31
An excellent wife, who can find?
For her worth is far above jewels.
The heart of her husband trusts in her,
And he will have no lack of gain.
She does him good and not evil all the days of her life.
She looks for wool and flax,
And works with her hands in delight.
She is like merchant ships;
She brings her food from afar.
She rises also while it is still night,
And gives food to her husband,
And her portion to her hand maids.
She considers a field and buys it;
From her earnings she plants a vineyard.
She girds herself with strength,
And makes her arms strong.
She senses that her gain is good;
Her lamp does not go out at night.
She stretches out her hand to the distaff,
And her hands grasp the spindle.
She extends her hand to the poor;
And she stretches out her hands to the needy.
She is not afraid of the snow for her household,
For all her household are clothed with scarlet.
She makes coverings for herself;
Her clothing is fine linen and purple.
Her husband is known in the gates,
When he sits among the elders of the land.
She makes linen garments and sells them,
And supplies belts to the tradesmen.
Strength and dignity are her clothing,
And she smiles at the future.
She opens her mouth in wisdom,
And the teaching of kindness is on her tongue.
She looks well to the ways of her household,
And does not eat the bread of idleness.
Her children rise up and bless her;
Her husband also praises her saying:
“Many daughters have done nobly,
But you exceed them all.”
Charm is deceitful and beauty is vain.
But a woman who fears ADONAI, she shall be praised.
Give her the product of her hands,
And let her works praise her in the gates.
Blessing the Husband

FOR THE HUSBAND: Psalm 112

Praise ADONAI! How blessed is the man who fears ADONAI,
Who greatly delights in His commandments.
His descendants will be mighty on the earth;
The generation of the upright will be blessed.
Wealth and riches are in his house,
And his righteousness endures forever.
Light arises in the darkness of the upright;
He is gracious and compassionate and righteous.
It is well with the man who is gracious and lends;
He will maintain his cause in judgment.
He will never be shaken;
The righteous will be remembered forever.
He will not fear evil tidings;
His heart is steadfast; trusting in ADONAI.
His heart is upheld, he will not fear,
Until he looks with satisfaction on his adversaries.
He has given freely to the poor;
His righteousness endures forever;
His horn will be exalted in honor.
The wicked will see it and be vexed;
He will gnash his teeth and melt away;
The desire of the wicked will perish.
WINE BLESSING

THE KIDDUSH

Kiddush means “sanctification” and is the blessing said over wine or grape juice on Shabbat or festivals. Normally Kiddush is recited while holding a cup of wine, usually by the father of the household. The blessing begins with Genesis 1:31-2:3 and ends with thanks to God for the gift of the holy Sabbath:

“And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”

The Blessing over the Wine:

“Blessed are You, O Lord, our God, King of the universe, who creates the universe, King of our God, Lord of our King.

Bore Peri Boreh Ha’Olam Mei Leh Ha’Olam
The wine, out of Who creates the universe

Aryeh Adonai uM’bukh
King of our God, Lord are You blessed

And we lift up the cup of salvation in remembrance of Yeshua ... the true vine! [Respond: Amen.]"
THE KIDDUSH (CONTINUED)

Blessed art Thou, Adonai our God, King of the universe, Who has sanctified us with His commandments and was pleased with us, and His holy Sabbath in love and in favor. He gave us a heritage, a memorial of the work of creation. For it is the day beginning for holy convocations, a memorial of the exodus from Egypt. For You chose us and sanctified us from all the nations. And Your holy Sabbath with love and favor you gave us a heritage. Blessed are You, Adonai, Who sanctifies the Sabbath.” [Respond: Amen.]

After this blessing is recited, it is customary to give each person present some wine from the Kiddush cup.
BREAD BLESSING

After hand-washing, the head of the household lifts the two challah loaves and says the blessing over bread. Before reciting the blessing, however, the head of the household lightly draws the knife across the challah making a slight indentation to indicate the place for cutting, and then raises the loaves to recite the blessing:

ברוך אבינו יוהו אלוהינו מלך העולם

ha-olam melekh elohei nus adonai atah barukh
the universe king of our God Lord are you blessed

הפריעה לו וגו

ha’aretz min lechem hamotzi lechem min ha’aretz
the earth from bread the Who brings forth

[Respond: Amen.]

Barukh attah adonai eloheinu melekh ha-olam,
hamotzi lechem min ha’aretz.

“Blessed art thou, Lord our God, Master of the universe, who brings forth bread from the earth.” And has given us Messiah Yeshua — the bread of life! [Amen.]

The head of the household cuts a piece of challah for himself, and then either dips it in salt or sprinkles salt over the slice. He or she then cuts and distributes the rest of the challah to those around the table.

Note that salt is used to commemorate the sacrifices in the Temple, which were always required to be offered with salt.
The Meal

The Friday night meal is normally eaten after the Synagogue service (Kabbalat Shabbat). The meal typically includes some kind of fish, soup and chicken or meat.

During the meal someone usually will offer a commentary on the weekly Torah portion (i.e., the Torah portion that will be read in the Shabbat morning service). Such discussions are called Divrei Torah.

Often Zemirot, or Shabbat table songs, are sung during the meal as well.

Some table songs (zemirot) include:

- Shalom Alechem
- L'cha Dodi
- Etz Chayim
- Kol HaOl'am
- Lev Tahor
- Shabbat Shalom!

Shabbat Shalom!
GRACE AFTER THE MEAL

Jews normally do not say “grace” before meals (as do many Christians), but rather after they have eaten. They do not “bless” the food, either, but rather acknowledge that God is the One who provides for their sustenance.

The full grace said after meals, called Birkat Hamazon, is a rather long prayer that involves several blessings (see a good Siddur for the entire recitation). An alternative, shorter version is provided here (it is actually the first part of the entire blessing):

Barukh atah Adonai, melekh ha’olam
hazan et ha’olam kullo betenu, bechen bechased ivrachamim.
Hu nostein lechum lekholbasar ki lo’olam chaso.

U’nvuvo haggadol tamid lo chasir lanu
ve’al yechal lanu mazon le’olam va’ed,
bo’avar shema haggadol. Ki hu El can umfar’esei lakhol,
umeatav lakol umeshkinin mazon lekhol b’riyotav, acher bara.

Barukh atah Adonai, hazan et hakkol. Amein.

Blessed are you, LORD our God, master of the universe. Who nourishes the whole world in goodness, with grace, kindness, and compassion. He gives bread to all flesh, for His mercy endures forever. And through His great goodness we have never lacked, nor will we lack food forever, for the sake of His great Name. For He is God, who nourishes and sustains all, and does good to all, and prepares food for all His creatures which He created. Blessed are You, LORD, who nourishes all. Amen.” (Amen.)
Of all the various berachot, this is one of the most important of all, since we come to be in a right relationship with YHVH - the Father of Glory - by means of salvation through Yeshua the Mashiach. It is fitting, then, to offer up thanks to the LORD for the way of salvation given through Yeshua the Messiah:

ברוך אדונא ש起重机 מקדש משיח
who gave us the Way of Salvation

Barukh attah Adonai eloheinu melekh ha-olam, asher natan lanu et derekh ha-yeshuah bamashiach Yeshua, barukh hu. Amein.

"Blessed are You, LORD our God, King of the universe, Who gave to us the way of salvation through the Messiah Yeshua, blessed be He. Amen." [Amen.]
SABBATH DAY

THE SHABBAT SERVICE

Saturday Morning
Congregational Service

Messiah Yeshua is the Light of the World!
SABBATH DAY ACTIVITIES

Shabbat day is marked by a special shacharit (morning) service that includes Keriat HaTorah (the reading of the Torah portion of the week), the reading from the Haftarah (prophets), and a Musaf (additional) portion read in commemoration of the Musaf sacrifices made in the Bet HaMikdash (Temple).

After services, another (noon day) meal is served at home with friends and family. The Shabbat noon day meal begins with Kiddush (called Kiddush Rabbah). The daytime Kiddush is of later origin, established by the Sages, and is of less prominence than the Kiddush of Friday night. It is also shorter with just one blessing recited.

The rest of the day is spent with family and friends, or perhaps by taking a nap and relaxing. Some families take walks on Shabbat day and visit other friends. Torah study is encouraged on Shabbat, especially for children.

In many modern Messianic communities Shabbat is a community event that often lasts from mid-morning until sundown. Although there are various traditions the following activities are often encountered and being depicted in a manner associated with one such tradition:

Shabbat Greetings:

- Sounding of the trumpets (call the assembly to attention)
- Rabbi’s/Leader’s Greeting
- Acknowledgment of Visitors
- Prayer for Shabbat blessings

Liturical Services

- Liturgical Prayers
- Praise & Worship
- T’rumah—Offerings
- Torah Service-Readings
- Torah Message-Discussion
- Aharonic Benediction

Oneg

- Shulcan Adonai (Bread & Wine Service)
- Light Meal
- Schmoozing/Study/Etc.

Hav’dalah
BLOWING OF THE SHOFAR

Bah-ruch ah-ta ADONAI Eh-lo-hay-nu meh-tech ha-o-lam.

Asher kidsanu beh-mitz-voh-taiv vitz-e-vanu lesh-mo-eh kol sho-far.

Blessed are you ADONAI our Elohim, King of the Universe, who has sanctified us by Your commandments and calls us to hear the voice of the shofar.

MEE KA-MO-KHA
WHO IS LIKE YOU

Mi Ka-moe-cha ba-ay-lim ADONAI, mi ka-moe-cha neh-dahr bako-desh.

No-ra te-hee-lote oh-sey feh-leh.

Who is like You ADONAI among the gods? Who is like You e glorified in holiness?
You are awesome in praise, working wonders. ADONAI, who is like You ADONAI?
VEH-SHAM-RU BEH-NAY YIS-RA-EL
AND THE CHILDREN OF ISRAEL SHALL KEEP

Veh-sham-ru beh-nay Yisrael et ha-Shabbat

La-asot et ha-Shabbat

Leh-dor-oeh-lam beh-rit olam.

Bay-nee u-vayn beh-nay Yisrael ote hee leh-olam,

Kee shay-shet ya-meem ah-sah ADONAI

Et ha-sha-mah-yeem veh-et ha-aretz

U-vah-yom ha-sh-vee-yee Sha-vaht vah-yee-nah-fahsh.

The Israelites are to observe the Sabbath,
Celebrating it for the generations to come as an everlasting covenant.
It will be a sign between Me and the Israelites forever,
For in six days ADONAI made the heavens and the earth,
And on the seventh day He abstained from work and rested.

From Isaiah 66:23
And it shall come to pass that from one new moon to another and from one Shabbat to another,
ALL flesh shall come to worship before Me, says the Lord.
Aserot Ha_Diberot

The Ten Great Words

The first ten words of the Bible, from the book of Exodus, are known as the Ten Commandments. They are: "I am the Lord your God who brought you out of the land of Egypt, from the house of bondage. You shall have no other gods before Me. You shall not make for yourself a carved image. You shall not bow down to it, nor serve it. You shall keep my Sabbath holy. You shall honor your father and your mother. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor’s house, your neighbor’s wife, or anything that belongs to your neighbor.”
SH'MA YISRAEL

HEAR OH ISRAEL

Deuteronomy 6:4-9

Sh'ma Yisrael Adonai Elohaynu Adonai Echad.
Hear, Israel, the Lord is our God, the Lord is One.

In an undertone:
Barukh Shem k'vod malkuto l'olam va-ed
Blessed be His Name and His glorious kingdom for ever and ever

V-ahavta et Adonai Elohecha, b-choch lavavecha/ u-v-chol na-fshecha/ u-v-chol mo-decha.
And you shall love the Lord your God with all your heart and with all your soul
and with all your might.

V-hayu ha-d'varim ha-aylehi/asher anochi mi-tzav'cha ha-yom/ al lavavecha.
And you shall have these words that I command you today shall be in your heart.

V-shimantam lavavecha v-dibarta bam
b-shiv'tcha b-raytecha u-v-lech'tcha ba-derech, u-v-shach'bcha u-v-kumecha.
And you shall teach them diligently to your children, and you shall speak of them
when you sit at home, and when you walk along the way, and when you lie down
and when you rise up.

U-k'shartam lot al yadecha, v-hayu l-tosafot baneinu v'aynecha.
And you shall bind them as a sign on your hand, and they shall be for frontlets
between your eyes.

U-chatvam al m'zuzot baytecha u-vi-sharecha.
And you shall write them on the doorposts of your house and on your gates.

V-hayta li-rekha khiadam
And you shall love your neighbor as yourself.
Amidah Prayers

Standing Prayers

Sh’moneh Es’reih
Eighteen

The Sh’moneh Es’reih (Eighteen Benedictions) is the manner of prayer said three times a day by devout Jews, as David did evening, morning, and noon (Psalm 55:17), and as Daniel did at the cost of being thrown to the lions (Daniel 6:13-16). Its original formulation is attributed to the Great Assembly of Ezra’s time, with the introduction, conclusion, (and a nineteenth blessing) being added later. It is also called the Amidah (Standing), as it is said in a standing position.

The Shemoneh Esrei is perhaps the most important prayer of the synagogue. Among observant Jews, it is referred to as HaTefillah, or “the prayer” of Judaism. The prayer is also sometimes called Amidah (“standing”) because it is recited while standing and facing the Aron Kodesh (the ark that houses the Torah scrolls).

The basic form of the prayer was composed by the 120 Men of the Great Assembly in the fifth century B.C.E. Some scholars surmise that the LORD’s Prayer of Yeshua is a concise restatement of the Amidah. Today the Amidah is a main section of all Jewish prayerbooks.

The Meaning of the Word
Shemoneh Esrei literally means “eighteen” (8+10), and originally there were eighteen blessings divided into three general types:

2. Petitions - The next thirteen blessings (middle section): Da’at, Teshuvah, Selichah, Ge’ulah, Refu’ah, Berakhat Hashanah, Kabbutze shel Galuyot, Berakhat HaDin, Berakhat HaMinim, Tsaddikim, Binyan Yerushalayim, Malkhut bet David, and Kabbalat Tefillah.
3. Thanks - The last three blessings: Avodah, Hoda’ah, and Sim Shalom.

Notice that this adds up to nineteen, not eighteen. The reason for this was that an additional “blessing” was added later, but the name Shemoneh Esrei was retained. For this reason it is more straightforward to refer to the Shemoneh Esrei as the “Amidah” (standing) or “the Tefillah” (the prayer).

Two Basic Versions
There are two basic versions of the Amidah.

1. The weekday version consists of the full nineteen blessings of praise, petition, and thanksgiving to God.
2. The Sabbath and holiday versions are abbreviated to just seven blessings (the first and last three blessings are the same as the weekday version, but the middle thirteen blessings are reduced to a single blessing appropriate for the holy day).
PRAISES

"O Lord, open thou my lips; and my mouth shall shew forth thy praise." (Psalm 51:17)

AMIDAH 1 ELOHEI AVOT – G_D OF OUR FATHERS
Amidah 2 Gevurot – G_D’s Might

אתה בונה לפי ל׳ אלהים, מתחי מתים אחים, אהובים
You are the dead restorer O Lord forever mighty You are

 Loving the living Who sustains able to save greatly

 لأنه ל׳ הגבורי, חשיב כך
Who revives the fallen who supports abundant with mercy the dead who revives

 לני עםира עמם חלה הקים ישיבה הฯ
Who compares and who of mighty deeds O Master is like you who

 על שלום עםשרתיך מעניב יבשה
Salvation and brings forth who makes life and death O King

 ואתה בונה לפי ל׳ אלהים, מתחי מתים אחים, אהובים
The dead who revives Lord are you Blessed
AMIDAH 3 KEDUSHAT HA_SHEM – HOLINESS OF G_D’S NAME

Amidah 4 Da’at – Petition for Wisdom

AMIDAH 5 TESHUVA – RETURN US TO YOU
AMIDAH 6 SELICHAH – FORGIVE US

 ki malkeinu lanu mechali chetanu ki avinu lanu selach
 for our King, us pardon we have sinned, for our Father us Forgive
lishach ham marbeh channun
for gives who abundantly the gracious

AMIDAH 7 GEULAH – REDEEM US

 at tah chazak go’eil ki shamekha le ma’an
You are strong Redeemer for for the sake of Thy Nane

 yisrael go’eil ADONAI at tah barukh
of Israel Redeemer Lord are You Blessed
AMIDAH 8 REFUAH – HEAL US

Amidah 8 refuah – heal us

AMIDAH 9 BIRKAT HA_SHANIM – GRANT US PROSPERITY

AMIDAH 9 birkat ha_shanim – Grant us prosperity
AMIDAH 10 – KIBBUTZ GALUYOT – INGATHERING OF EXILES

le-kabbeits neis vera lecheiruteinu gadol be-sho far tika'
to gather banner and put for our freedom great the shofar Sound

ha'arets kanfot mei'arba' ya-chad ve-kab-betseinu galuy yotseinu
of the earth corners from the four together and gather us our exiles

yis-ra'el 'amo nid-chei me-ka-beits ADONAI attah barukh
Israel of His people the scattered Who regathers Lord are You Blessed

AMIDAH 11 BIRKAT HA_DIN – RESTORATION OF JUSTICE

k'vat-chillah ve-yo'ats-einu k'va rishonah sho-fe-teinu ha-shi-vah
as at the beginning and our counselors as at the early times our judges Restore

attah ale'im u-mi-loch v'an-scha yag-on mi-men-u v'haser
You over us and rule and pain sorrow from us remove

ba-hmishpat v'isad keinu u-vrach-amim b'chesed levad-kak ADONAI
in judgment and justify us and compassion with kindness alone Lord

u-mishpat tsedakah o-heiv me-lei-kh ADONAI attah barukh
and justice righteousness who loves king Lord are You Blessed
AMIDAH 12 BIRKAT HA_MINIM – AGAINST ENEMIES

kerego harishah v’khul tikvah te-hi al ve la-mal shinim
in an instant the wicked and all hope let be no for slanderers.

m'heirah v'hezidim yi'ka refu m'heirah oyvekha v'khul toveis
swiftly and the evil ones be cut down swiftly Thy enemies and all be doomed

v'yukenu bim heirah v'takah neeaah ut msh geir utshah heir te'a keir
in our days soon and humble and destroy and break uproot

zay dim uma'dikna oy'vin sho veir ADONAI attah barukh
sinner and humble enemies who breaks Lord are You Blessed

AMIDAH 13 TZADDIKIM – THE RIGHTEOUS ONES

'am mekha zik nei ve'al ha cha sidim ve'al hetsad dikim 'al
your people the elders and on the devout and on the righteous on

ein shera'i'et, ve'al palatot ve'al yis ra'el beit
converts and on of their scholars the remnant and on Israel house of

elo kei nu ADONAI ra'chamekha yeh hemu ve'a lehu nu hatehak
our God Lord your compassion may it rise the righteous the righteous

be'me met be shim kha hab bote chim lekhlo tov sha kar ve ten
in truth in your name who trust to all good reward and give

ve kha ki nevosh ve lo le olam'immahem haleqnu ve sim
in you for ashamed and not forever with them our lot and put

AMIDAH 13 BIRKAT HA_MINIM – AGAINST ENEMIES

vayis'huvu bim heirah v'takah neeaah ut msh geir utshah heir te'a keir
in our days soon and humble and destroy and break uproot

zay dim uma'dikna oy'vin sho veir ADONAI attah barukh
sinner and humble enemies who breaks Lord are You Blessed

lats sad di qim umi v'tach mish'an ADONAI attah barukh batach nu
of the righteous and assurance stronghold Lord are You Blessed we trust
AMIDAH 14 BINYAN YERUSHALAYIM – REBUILD JERUSALEM

be to kah ve tish kon ta shuv be ra cha mim ‘ir kha v’liru sha lai yim
within it and rest return in compassion Your city and to Jerusalem

be ya mey nu be kar ov ‘ot ah uv neih dib har ta ka’as sher
and in our days soon it Rebuild You said as

takhin le to chah me hei ra h David ve ki sei ‘ol am binyan
establish within it speedily David and throne forever a structure

yi ru sha lai yim bo neih ADONAI at tah bar ukh
of Jerusalem builder Lord are You Blessed

AMIDAH 15 MALKHUT BEIT DAVID – MESSIANIC KINGDOM

tat mi ech me hei ra h av de kha david tsem ach ‘et
furnish speedily David Your servant Branch of The

bishu’a at kha ter um ve karno
may You prosper and exalt in your salvation

ha yom kol ki viru bishu’at kha ki
the day all we hope Your salvation for

ye shu’ah keren mats mi ech ADONAI at tah bar ukh
horn of who brings forth Lord are You Blessed

of salvation.
Amidah 16 Kabballat Tefillah – Acceptance of Prayer

אָלֵינוּ וְרָכֶשֶׁמְּ וְיִהְוֶה אֲלָהָנִינוּ הָשָּׁם אֲדֹנָי קֹלוֹּ֑ינָֽנוּ
on us and mercy have pity our God Lord our voice Hear

טִפְּלֵיָּ֖נוּ וְעֻרַ֥תְסֵן בְּרַחֲמֵֽים וְקַבֵּֽל
our prayer -- and in favor in mercy and accept

כִּי אַלֶֽה שְׁמֹעַ תּוֹפָלָּה בְּרַחֲמֵֽים אֵֽחְטָה
come You and supplications prayers who hears God for

וְקֵלֵֽנוּֽוּ עַל רֵיקָם מָלֵֽקְנָֽנוּ וּמִלְפָּנֶֽךָ
turn us away do not empty our King from before You

כִּי אַֽהְּֽהַֽוַּ שְׁמֹעַ תּוֹפָלָֽה עֹמָכָֽה יִשְׂרָאֵֽלָֽא בְּרַחֲמֵֽים
in mercy Israel Your people the prayer of hear You for

בְּרַחֲמֵֽים יִשְׂרָאֵֽלָֽא תִּפְלָֽה שָׁמְֽעֵיָֽו אֵֽתָֽהּ קִי
in mercy Israel Your people the prayer of hear You for

טִפְלֵיָּ֖נוּ שָׁמְֽעֵיָֽו אֲדֹנָי אֵֽתָֽהּ בַּרְעֶֽךְ
prayer who hears Lord are You Blessed
WORSHIP/THANKSGIVING

AMIDAH 17 AVODAH – WORSHIP

בְּרֵאָסְוֹנָה תְּכָבֵיל יִשְׂרָאֵל יְהֵא חֵוָה עַמְּלָה יִשְׂרָאֵל וְשָׁבְטָה בְּרֵאָסְוֹנָה

b’reason te’ka-beil b’-ahavah utshilah-tam yis’ra’el ve’shotei
in favor accept in love and their prayer of Israel and the fires

וִתְהִי לְכָל בּוֹשָׁדַּה נְבוֹעָתָו יִשְׂרָאֵל שִׁמְךָ

v’tahiti lokol beshon b’-hava’ah ve’shotei yis’ra’el y’mekha
Your people of Israel in favor and may it please You

בְּרֵאָסְוֹנָה נְבוֹעָתָו שִׁבְצָה בְּרֵאָסְוֹנָה בֵּרְקֵי

b’reason beshon b’reason berkay b’reason
in compassion You return to Zion may our eyes behold

לְטִסְיָו הַשָּׁרְאָה לְהַמְּחָרָזָר אֲדוֹנָי אֲתָתָה בָּרֻוק

letsiyon shkhnato hamachazar Adonai at-tah barukh
to Zion His Presence Lord are You Blessed
AMIDAH 18 HODA’AH – THANKSGIVING

 Eloheinu, Adonai, hu sh’at-tah lakh, a’anch nu modim
 our God, You are Adonai You we thank

 L’ola’im, a’bodnu le-shalmo venu, zeir ve’shivnu
 in our lives Rock and ever forever our fathers and God of

 le-kha no-deh ve’do-reh le do-reh hu sh’at-tah yish’eirnu ma’gen
 You We will thank to generation from generation Are You our salvation Shield of

 Nis’mo’ah la’kleh k’al tehil leteh kha une’asper
 for into Your hands are entrusted our lives for Your praise and tall

 Yom shev be’kol nis’eikha ve’al lakh hap’ko dot nish mo’tei nu
 that every day are Your miracles and for to You entrusted our souls

 Tefun, le’olamim le’vadnu le’olamim she’eikha shevlong
 that are at all times and favors Your wonders and for with us

 Ra’chameh kha kha hu lo ki hatov ve’tsoar rayim va’voker ‘erev
 your mercies exhausted not for O Good and afternoon and morning evening

 Lakh kivinu me’olam kha sa’dey cha tam nu lo ki ve’sham ra’chem
 in You we hope forever Your kindness ended not for and compassions
Amidah Closing ... Sim Shalom - Granting of Peace

Versa chaim ve'chesed chen uvrakha tovah shalom sim
and compassion and kindness grace and blessing goodness peace Grant

'am mekha yisrael kol ve'ahl aleinu
Your people Israel all and upon upon us

Benedict Israel Elohim tovah be'Olam Polak
of Your face with light as one all of us our Father bless us

Cip b'ore Polak Netaa lah
of Your face with light for

Lanu natata paneykha ve'or ki
to us You gave of Your face with light for

Yirah elohim, tovot ha'adamah
of kindness and love of life the Torah our God Lord

Vera shalom vechai yim vera chaim u'vera-ka'h uts'da-kah
and peace and life and compassion and blessing and righteousness

Yisra'el 'am mekha 'et levarekh be'eyney kha ve otov
Israel Your people ( ) to bless in Your eyes may it be good

Bishlo mekha shaa'ah u'vekhul 'et bekhul
with Your peace hour and at every time at every
Upon close introspection (please do so) the prayer Yeshua recited in response to the disciple’s request on how to pray is very much aligned with the traditional Amidah prayers. For this reason some Messianic communities recite this prayer in place of Amidah prayers on the Sabbath.
Praise & Worship

Much latitude and diversity is exercised throughout the Messianic Jewish communities throughout the world. Some communities sing/chant Psalms while others play prepared music while still others have full blown worship teams that are essentially bands.

Ultimately the intent is to praise and worship G_D in Spirit (Ruach) with a loving heart by bringing a joyful noise.

So ... it would seem that a broad spectrum of praise and worship practices can be experienced but it should be noted that in all cases this remains part of the service (avodah) to ADONAI through Yeshua ... as such the praise and worship will undoubtedly be respectful and in conformance with all standards set forth in Torah!

______________________________

T’rumah/Offerings

Tertumah – Offerings

Tithes and Free-will lover offerings are presented! Traditionally the offerings are brought forth and placed into the “pushka” or “tzedakah” box.

In Jewish thought and practice giving is aligned less with charity and more with “righteous expectation” for those within the community that are in need. Since ADONAI is the owner and provider of all things ... giving is really a function of manifesting ADONAI’s will instead of being generous.

Just as the Israelites were mandated to provide for the Mishkan (ADONAI’s Dwelling Place) ... the Priests ... the unfortunate (orphans, widows, strangers) so to do modern Messianic believers provide for these needs today!
From a Messianic Judaism perspective the Torah is viewed as G_D's WORD and is treated with tremendous respect and loving care. The Torah itself is not worshiped per se but understood to be our sustaining bread in a B'rit Chadasha renewed covenant perspective. These are of course The WORDs revealed to us about ADONAI ... about HIS character ... HIS will and HIS plan for humanity through the everlasting covenant with Israel.
AYN KA-MO-CHA
THERE IS NONE LIKE YOU

There is none like You among the gods, ADONAI and there is nothing like Your works. Your kingdom is an everlasting kingdom, and Your dominion is throughout all generations. ADONAI reigns, Yahweh has reigned, ADONAI will reign for ever and ever. ADONAI will give strength unto His people ADONAI will bless His people with peace.

VA-YEH-HEE BIN-SO-AH HA-AH-RONE
WHEN THE ARK WOULD TRAVEL

When the Ark would travel, Moses would say, “Arise ADONAI, and let Your enemies be scattered, and let them that hate You flee from You.” For from Zion will go forth the Torah, and the Word of ADONAI from Jerusalem. Blessed is He, Who in His holiness, gave the Torah to His people Israel.
TORAH READINGS

THE TORAH BLESSING
The Aliya or the Congregation Leader recites the following blessing:

ALIYA:
Bah-chu et ADONAI hahm-vorach.

CONGREGATION:
Baruch Adonai chaimov dechov

ALIYA:
Bah-chu ha-adonai hahm-vorach leh-oh-lahm va-ed.

CONGREGATION:
Baruch Adonai el-ha-adonai hahm-vorach

ALIYA:
Boruch ah-ta Adonai, Eh-Lo-hay-nu meh-lech ha-o-lam.

CONGREGATION:
Ah-scher ba-char ba-nu me-kol ha-ah-meem

ALIYA:
Veh-na-tahn la-nu et to-rah-to

CONGREGATION:
Boruch ah-ta Adonai no-tayn ha-Torah Amain

ALIYA:
Blessed are you, Adonai, the Blessed One.

CONGREGATION:
Blessed is Adonai, the Blessed One, for all eternity.

ALIYA:
Blessed are you, Adonai, our Elohim, King of the Universe, Who has chosen us from among all the peoples, and given us His Torah. Blessed are you, Adonai, giver of the Torah. Amen.

THE TORAH BLESSING
AFTER THE TORAH READING

ALIYA:
Boruch ah-ta Adonai, Eh-Lo-hay-nu meh-lech ha-o-lam,

CONGREGATION:
Ah-scher na-tahn la-nu to-rah eh-met

ALIYA:
Veh cha-ya ye oh-lahm na-ta beh-loe-chey-nu

CONGREGATION:
Boruch ah-ta Adonai no-tayn ha-Torah Amain

Blessed are you, Adonai, our Elohim, King of the universe, Who has given us a Torah of Truth, and has planted eternal life in our midst, Blessed are you Adonai, Giver of the Torah. Amen.
HAFTARAH READINGS

THE HAFTARAH READING

THE HAFTARAH READER ALIYA:

Ya-a-h-o-o, (first name in Hebrew) ben / bahl (father’s first name in Hebrew) la-Haftarah

Come forward (first name) son of / daughter of (father’s first name) to the Haftarah

If the aliyah’s father’s Hebrew name is unknown, the name Avraham (Abraham) is used. For a woman, the name Sara (Sarah), or Ruth (Ruth) may be used.

THE HAFTARAH READING BLESSING

ALIYA:

Bah-ruch ah-la ADONAI Eh-lo-hay-nu meh-lech ha-o-lam,
An-sher ba-char, bin-vee-ee-em toe-veen, veh-ra-iza beh-div-ray-hem,
Ha-neh-en-ma-eeem, beh-eh-meh. Bah-ruch a-la, ADONAI ha-bo-char ba-torah,

Blessed are You ADONAI our Elohim, King of the universe, Who selected good prophets, and was pleased with their words which were spoken truthfully. Blessed are You ADONAI, Who chooses the Torah, Your servant Moses, Your people Israel, and prophets of truth and righteousness.

THE BLESSING FOLLOWING THE HAFTARAH READING

Bah-ruch ah-ta ADONAI Eh-lo-hay-nu meh-lech ha-o-lam,
Tzur kol ha-oh-la-meeem, za-deek beh-chol ha-doe-rote, ha-ayl ha-neh-en-mahm.
Ha-oh-mare veh-oh-seh, ham-da-bayr um-ka-yam, sheh-kol deh-va-rahv, eh-met va-tzeh-deh.

Blessed are You ADONAI our Elohim, King of the universe, Rock of all eternities, Faithful in all generations, the trustworthy Elohim, Who says and does, Who speaks and makes it come to pass, all Of Whose words are true and righteous. Faithful are You ADONAI our Elohim, and faithful are Your words, for not one word of Yours is turned back unfilled. For You are a faithful and compassionate Elohim and King. Blessed are You ADONAI the Elohim Who is faithful in all His words.
B’RIT CHADASHAH READINGS

THE BEH-REET CHA-DASH-AH READING

THE BEH-REET CHA-DASH-AH READER ALIYA:

Yaa-soode, (first name in Hebrew) ben / baht (father’s first name in Hebrew)
la-Beh-reet Hadashah!
Come forward (first name) son of / daughter of (father’s first name) to the B’rit Hadashah!

If the aliya’s father’s Hebrew name is unknown, the name Abraham (Abraham) is used. For a woman, the name Sara (Sarah), or Reut (Ruth) may be used.

BEH-REET CHA-DASH-AH BLESSING

Ba-chan ah-la ADONAI Eh-lo-hay-nu meh-lech ha-o-lam,
Ah-sher na-tahn la-nu ma-sher-ach Yesheu,
Veh-cha-yaye oh-lahm na-ta beh-toe-chay-nu.

Blessed are You ADONAI our Elohim, King of the universe, Who has given us Messiah Yesheu and the commandments of the New Covenant, blessed are You ADONAI, Giver of the New Covenant.

BLESSING AFTER THE BEH-REET CHA-DASH-AH READING

Ba-chan ah-la ADONAI Eh-lo-hay-nu meh-lech ha-o-lam,
Ah-sher na-tahn la-nu Ha-deh-vahr Ha-eh-meh,
Veh-cha-yaye oh-lahm na-ta beh-toe-chay-nu.

Blessed are You ADONAI our Elohim, King of the universe, Who has given us the Word of Truth and has planted life everlasting in our midst. Blessed are You ADONAI, Giver of the New Covenant
RETURNING TORAH

RETURN OF THE TORAH TO THE ARK

The ark is opened and the Torah scroll is placed back in the Ark. With the Ark remaining open, Aytz Chayeem Hee is chanted.

AYTZ CHA-YEEM HEE
IT IS A TREE OF LIFE

Aytz cha-yeem hee la-ma-cha-zee-keem ba, veh-tome-cheyh-ha meh-u-shahr.
Deh-ra-cheyh-ha dahr-chay no-ahm, veh chol neh-tee-voh-yein-ha shalom.
Ha-shhee-vay-ru Adonai, ay-leh-cha veh-na-shu-va, cha-daysh, cha-daysh ya-may-ru,
Cha-daysh ya-may-ru keh-keh-dem.

It is a tree of life to those who take hold of it, and those who support it are praiseworthy. Its ways are ways of pleasantness and all its paths are peace. Bring us back Adonai to You, and we shall come, renew our days as of old.

TORAH SERVICE NOTES

Many Messianic communities follow the traditional Parasha reading cycle which essentially comprises weekly readings that will take the community through the entire five books of Moshe (Bereshiyt – Devarim … Genesis – Deuteronomy) within a single Hebrew year. A sample of the Parsahot cycle is provided later in this Siddur.

Many Messianic Rabbis will often improvise with respects to the selection of the specific Prophets, Writings and B’rit Chadasha readings depending upon the nature of the message or how HaRuach (The Spirit) is leading them.

Because of the reality that Messiah Yeshua is the unchanging WORD of G_D; the reading of the books of Moshe is thoroughly consistent with the Messianic faith and is optimal when exploring the nature of the true Gospel message and most importantly uncovering the detailed revelation respective to Messiah Yeshua. One need just look anywhere and one will find Yeshua!
Messianic Message

After the closing of the Torah Service it is customary within Messianic Congregations for the Rabbi/Leader to provide a message that is contextual to the specific readings (Parsha) for the week.

Because of the infinite revelation contained within G_D’s WORD there is never an end to the truths that are uncovered … regardless of how many years the cycle is followed.

It should be noted that the message is an important element of the community gathering for a variety of reasons:

1) The spiritual growth of individuals and the community as a whole is a fundamental objective of the faith. Understanding G_D’s WORD, as we learned from the Master Himself, is not necessarily an intuitive or easy endeavor. As such a Messianic community typically understands that the proper handling and teaching of G_D’s WORD is premised upon specific qualifications and capabilities of the leader. With Torah as our guide we know that certain prerequisites for teachers apply:
   a. Confession/testimony of Yeshua;
   b. Living a Torah centric life style in accordance with the Gospel message;
   c. Understanding Torah within a Hebraic context … being able to “rightly divide the WORD”;
   d. Capable of delivering the truths of Torah within an application framework applicable to today’s environment

   Ultimately then the message from the Rabbi is naturally very important … once of course the prerequisites are determined to be true.

2) In traditional Hebraic/Jewish culture (upheld by Messiah Himself) the purpose of discipleship is ultimately an endeavor wherein the disciple becomes just like the Rabbi. As such it is important for the community to understand the in depth knowledge of G_D’s WORD that the Rabbi has so that discipleship can actually work.

3) The message often times addresses broad and fundamental components of the Messianic faith. Collectively the messages provide in many respects the core elements of faith that the community needs to live by and agree upon. As such the messages serve as a means of providing the community foundation in the way of understanding/doctrine.

As can be seen the Shabbat message is understandably an important element of the weekly service … avodah)
CLOSING OF SERVICES

HO-DU LEH- ADONAI
GIVE THANKS TO ADONAI

Ho-doo lah- ADONAI key tov, key leh-oh-lahm chas-do
Give thanks to ADONAI He is good, His grace forever endures.

2nd Samuel 22:50-51 & Jeremiah 33:11 &
1 Chronicles 16:34 & Psalms 106:1 & 107:1

THE AARONIC BLESSING

Yeh-va-reh-cheh-cha ADONAI vah-yeesh-meh-reh-cha,
Bark you and keep you,

Ya-air ADONAI pa-naiv ah-leh-cha vee-chu-neh-cha,
ADONAI make His face shine upon you and be gracious to you,

Yee-sa ADONAI pa-nahv ah-leh-cha vah-ya-same leh-cha Shalom.
ADONAI Lift up His countenance upon you and give you peace.
In many modern Messianic communities the closing of liturgical services often results in the commencement of “Oneg” meaning joy or delight … which in reality usually translates to a modest meal. The purpose of the meal is to foster communal bonding through discussions and face to face interaction with ADONAI of course being the center of focus.

Although communal interaction at all times is important for the betterment of all the Shabbat experience does indeed lend itself uniquely to the strengthening of personal and communal bonds. As such many communities use Oneg for this purpose because the goal is to get to the end state “together”.

It should also be noted that traditionally many Messianic communities will also open Oneg with the “Shulcan ADONAI” (LORD’s Table) and lift up the memorial bread and wine offering to ADONAI through Yeshua our Messiah.

Please keep in mind that there are assuredly diverse traditions within Messianic circles when it comes to “Oneg” … some very basic and others more robust based on the desires and traditions within the community itself. Ultimately however the objective is “joy/delight” with ADONAI being front and center.
COMMUNAL ACTIVITIES

It is not uncommon within some Messianic communities to offer personal and communal growth programs either during or after Oneg … again with the intention of keeping ADONAI front and center. Taking advantage of communal attendance promotes opportunities for a wide array of learning/discovery endeavors such as but not limited to:

- Detailed Torah Discussion;
- Hebrew Language Training;
- Traditional Jewish Dancing;
- Jewish Culture/History;
- Messianic Evangelism;
- Messianic Roles/Responsibilities;
- Etc.

Once again it should be noted that traditions can be quite diverse depending upon the specific community. Some communities may prefer not to engage in activities like those listed above in favor of enabling families to spend more time at home on Shabbat. There are indeed communities that have the means and the logistics to engage in such activities during the week whereas other communities freely engage in these types of activities on Shabbat because opportunities are simply quite limited and ultimately the fruits are “tov” (good).

By no means is there any desire herein to raise any debate regarding the conducting of these communal activities on Shabbat. Typically these endeavors are driven by the Rabbi or leadership premised upon a desire to simply make the kingdom stronger. What should be understood however is that the endeavors surrounding communal strengthening must be kingdom centric and designed to bring glory to ADONAI.
Concluding the Sabbath celebration, Saturday Evening at Home.

After sunset, when it is dark, we distinguish the Sabbath from the first day of the work week by lighting the first fire of the week. A braided hav’dalah candle, grape juice, and a spice box are used.

(Spices typically used are cinnamon, cloves, and allspice.)
Closing the Sabbath

Father:
The Lord is my deliverance, I trust and have no fear; the Lord is my strength and my song, and He has become my salvation. The Lord will give strength to His people, the Lord will bless His children with peace. Peace, peace to him who is afar off, and to him who is near, says the Lord. I will lift up the cup of salvation, I will call upon the name of the Lord.

(lifting the cup of juice)

Ba-rukh a-tah Adonai E-lo-hei-nu me-lekh ha-o-lam,
Blessed are You, Adonai our God,
King of the universe,

bo-rei p’ri ha-ga-fen.
Who created the fruit of the vine.

(Father lifts spice box)

Ba-rukh a-tah Adonai E-lo-hei-nu me-lekh ha-o-lam,
Blessed are You Adonai our God,
King of the universe,

bo-rei mi-nei v’sa-mim.
Who created various spices.

(Father shakes spices, smells them, and passes them on so that all may enjoy their fragrances.)

(Father gives the havdalah candle to a young person, lights it and says the blessing...)

Ba-rukh a-tah Adonai E-lo-hei-nu me-lekh ha-o-lam,
Blessed are You Adonai our God,
King of the universe,

bo-rei m’o-rei ha-eish.
Who created the illuminations of the fire.

(The candle is extinguished in the juice.)

Blessed are You Adonai our God, King of the universe, Who distinguishes between the sacred and the profane, between light and darkness, between the seventh day and the six days of labor. Help us too, we pray to distinguish between that which is real and enduring, and that which is fleeting and vain. May we value affection and helpfulness more than power and possessions, that the joy of a good deed may be our greatest delight, and our zeal for justice outweigh selfish pursuits.

Grant us a good week, a week of courage and faithfulness, a week of health and prosperity, a week of blessing and peace. Amein.
MA TO-VU

HOW GOODLY ARE YOUR TENTS OH JACOB

Numbers: 24:5

Ma to-vu oh-ha-le-cha, Ya-ha-kov
Mish-ke-no-le-cha Yis-ra-el
Va-anee, be-rov chas-de-cha, a-vo vey-le-cha,

ADONAI a-hav-tee me-on bey-le-cha
Um-kom mish-kan ke-vo-de-cha
Va-anee esh-ta-cha-yeh ve-ech-re-ah
Ev-ve-cha lill-nay ADONAI h-o-see

ADONAI et ra-lzon
Va-anee le-fi-la-lee le-cha, ADONAI et ra-lzon

Elohim, be-rov chas-de-cha, a-ne-nee be-eh-mel
Yish-eh-cha

How goodly are your tents, O Jacob, Your dwelling places, O Israel

ADONAI through Your abundant grace I will enter Your house,
In awe I will bow down toward Your Holy Sanctuary

ADONAI I love the House where You dwell, And the place where Your Glory resides.
I shall prostrate my self and bow, bend the knee before ADONAI, my Maker.
As for me, may my prayers to You, ADONAI be at the right time.
Elohim, in Your abundant righteousness, Answer me with the truth of Your Salvation.
KADDISH
A SONG OF PRAISE

Yeet-ga-dal ve-yeet-ka-dash shmey ra-ba
(Congregation — A-main)

Be-al-may deh vra chir-u-lay, ve-yam-lich mal-chu-lay.

Beh-cha-yey-chon uv-yo-mey-chon,

Uv-cha-yey de-chot balt Yis-ra-el

Ba-a-ga-la u-viz-man ka-riv.

Veh-eem-ru A-main.

Yeh-heh shmay ra-ba me-va-rach le-ah-lam ul-al-may al-ma-ya.

Veh-yeet-laich de-kul-de-sha. Bri-ch hu.

Le-ey-la min kol bir-cha-ta ve-shi-ra-lah toosh-be-cha-ta ve-ne-che-ma-ta,

Da-a-me-ru-yan be-al-ma. Veh-eem-ru A-main.

O-seh sha-lom beam-ro-mav, hoo ya-ah-seh sha-lom a-lay-nu,
Ve-al kol Yis-ra-el.

Ve-eem-ru: Amen.

Magnified and sanctified be His great Name (Congregation — A-men)

In the world which He has created according to His will. May He establish His kingdom during your life and during your days, and during the life of the whole house of Israel, even swiftly and soon, and say A-men.

Let His great name be blessed forever and to all eternity. And say A-men.

Blessed, praised, and glorified, exalted, exalted and honored, magnified and lauded be the name of the Holy One, blessed is He, though He be high above all the blessings and songs, praise and conclusions which are uttered in the world, And say A-men.

He who makes peace in His heights, may He make peace upon us, and upon all Israel. Now say: Amen.
AH-DON O'LM

MASTER OF THE UNIVERSE

Ah-don O-lam a-sheir ma-lach, be-teh-rem kal yeh-teer ni-vrah.
Le-ayt na-ah-sah ve-chef-izo kol, ah-zael me-lech she-mo ni-krah,

Veh-ah-cha-ray kich-lot ha-kol, le-va-do yim-loch no-rah.
Veh-hu ha-yah veh-hu ho-yeh, veh-hu yih-yeh be-tif-ah-rab.
Veh-hu eh-chad veh-ayn shay-nee, le-ham-shil lo le-hach-bee-rab.
Be-lee ray-sheet be-lee tach-leeet, veh-lo ha-oz veh-ha-mis-rab.
Veh-hu ni-see u-ma-nos lee, me-nal ko-see beh-yom ek-rab.
Beh-yo-do af-keed ru-chee, beh-ayt ee-shan veh-ah-ee-rab.
Veh-eem ru-chee geh-vl-ya-lee. ADONAI lee veh-lo ee-rab.

Master of the universe who has reigned, before anything was created, at the time that everything was created at His will, then “King” was His name proclaimed, after all has ceased to exist, He, the Awesome One, will reign alone.
And He was and He is, and He shall be in Glory.
And He is One — and there is no second, to compare to Him, to declare as His equal, without beginning, without end, He has the might and dominion.
And He is my El Shaddai and my Living Redeemer, and the Rock of my struggle at time of trouble. And He is my standard and a refuge for me, the portion in my cup on the day I call.
In His hand I shall deposit my spirit, when I am asleep — and I shall awaken, and with my spirit shall my body remain.
ADONAI is with me and I shall not fear.
Ain Kay-lo-haynu

There Is None Like Our Elohim

Ain kay-lo-hay-nu ayn ka-do-nay-nu
Ain keh-mal-kay-nu ayn keh-mo-shee-ay-nu
Mee chay-lo-hay-nu mee cha-do-nay-nu
Mee cheh-mal-kay-nu mee cheh-mo-shee-ay-nu
No-deh lay-lo-hay-nu no-deh la-do-nay-nu
No-deh leh-mal-kay-nu no-deh leh-mo-shee-ay-nu

Baruch El-o-hay-nu Ba-ruch ah-do-nay-nu
Baruch mal-kay-nu ba-ruch mo-shee-ay-nu
Atah hu El-o-hay-nu alah hoo ah-do-nay-nu
Atah hu mal-kay-nu alah hoo mo-shee-ay-nu
Atah hu she-ki-tay-nu alah hoo mo-shee-ay-nu

There is none like our Elohim, there is none like our Lord, there is none like our King, there is none like our Deliver.

Who is like our Elohim? Who is like our Lord? Who is like our King? Who is like our Deliver?

We will give thanks to our Elohim, we will give thanks to our Lord, we will give thanks to our King, we will give thanks to our Deliver.

Blessed be our Elohim, blessed be our Lord, blessed be our King, blessed be our Deliver.

You are our Elohim, You are our Lord, You are our King, You are our Deliver.

You are He to whom our fathers offered fragrant incense before You.
SHALOM AY-LAY-CHEM

PEACE BE UNTO YOU

Shalom ay-lay-chem, mal-ah-chay ha-sha-ray, mal-ah-chay el-yon,
Mee-meh-lech mal-chay ham-la-cheem, ha-ka-dosh bah-ruch hu.
Bo-ah-chem le-sha-lom, mal-ah-chay ha-sha-lom mal-ah-chay el-yon,
Mee-meh-lech mal-chay ham-la-cheem, ha-ka-dosh bah-ruch hu.
Ear-chu-neeh ea-sha-lom, mal-ah-chay ha-sha-lom mal-ah-chay el-yon,
Mee-meh-lech mal-chay ham-la-cheem, ha-ka-dosh bah-ruch hu.
Tzay-chem le-sha-lom, mal-ah-chay ha-sha-lom mal-ah-chay el-yon,
Mee-meh-lech mal-chay ham-la-cheem, ha-ka-dosh bah-ruch hu.

Peace be unto you, ministering angels, angels of the Most High, Coming forth from the King of Kings, the Holy One, Blessed is He.

May your coming forth be in peace, angels of peace, angels of the Most High, Coming forth from the King of Kings, the Holy One, Blessed is He.

Bless me with peace, angels of peace, angels of the Most High, Coming forth from the King of Kings, the Holy One, Blessed is He.

May your departure be in peace, angels of peace, angels of the Most High, Coming forth from the King of Kings, the Holy One, Blessed is He.
AH-LAY-NU

IT IS OUR DUTY

A-lay-nu le-sha-be-ach la-ah-don ha-kol,
La-lay-t ge-du-la le-yo-tzayr be-ray-sheet,
Se-lo a-sa-nu ke-go-yay ha-ah-rah-tzot,
Ve-lo sa-ma-nu ke-mish-pe-chol ha-ah-da-ma.
She-lo sam chel-kay-nu ka-hem,
Ve-go-ra-lay-nu ke-chai ha-mo-nam.

Va-ah-nach-nu kor-eem u-mish-ta-cha-veem u-mo-deem,
Lif-nay me-lech mal-chay ham-la-cheem ha-ka-dosh ba-ruch hu.
She-hu no-teh sha-ma-veem ve-yo-sayd a-rez,
U-mo-shav ye-ka-ro ba-sha-ma-veem mi-ma-al,
Ush-ee-nat u-ze bo-gav-hay me-ro-meem.

Hu El-o-hay-nu, ayn od.

E-met mal-kay-nu eh-fes zu-la-to,
Ka-ka-toov be-lo-ra-to:
Ve-yo-da-ta ha-yom va-ha-shay-vo-ta El le-vah-veh-cha,
Kee **ADONAI** hu ha-El-o-heem ba-sha-ma-veem mi-ma-al,
Ve-al ha-ah-rez me-ta-chat, ayn od.

**ADONAI** ve-nach-mar: ve-ah-yo **ADONAI** le-mo-lech al kal ha-o-rez.
Bay-yom ha-hu yin-yeh **ADONAI** e-chad u-shmo e-chad.

It is our duty to praise the Maker of all, to ascribe greatness to the Molder of painless creation.

For He has not made us like the nations of the lands, nor has He placed us like the families of the earth. For He has not assigned our portion like theirs, nor our fate like all their multitudes. And we kneel, and bow and acknowledge our thanks, before the King who reigns over kings, the Holy One, Blessed is He.

He stretches our heaven and establishes the earth; the seat of His glory is in the heavens above, and His powerful Presence is in the loftiest heights. He is our Elohim and there is none other. True is one King, there is nothing besides Him, as it is written in His Torah: You shall know today and take it back to your heart, that **ADONAI** is the only Elohim in heaven above, and on earth below, there is none other.

And it is said: **ADONAI** will be King over all the world, on that day **ADONAI** will be One and His Name will be One!
Each week in synagogues around the world a portion from the Torah (called a parasha) is chanted or in some instances simply recited. In total, the Torah is divided into 54 of these parashiyot - one for each week of a year - so that in the course of a year the entire Torah (from Genesis to Deuteronomy) has been recited during services (during non-leap years there are fewer weeks so some weekly portions are doubled to keep up). Note: Messianic Jews add weekly Brit Chadashah and sometimes Ketuvim-Writings) readings as well. Additionally Messianic Jews view the Torah as the complete revelation of ADONAI to humanity … Genesis-Revelation!

As previously noted it is customary to adapt the Haftarah and B’rit Chadashah readings within many Messianic communities to facilitate greater understanding of G_D’s WORD. As such the following reading cycle is but a common starting ground for many Messianic communities and individuals.

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<td>Ki Tavo (When You Enter)</td>
<td>Deut 26:1-29:8</td>
<td>Isa 60:1-60:22</td>
<td>Lk 21:1-4; Eph 1:3-6</td>
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<td>54</td>
<td>Vezot Haberakhah (This is the Blessing)</td>
<td>Deut 33:1-34:12</td>
<td>Josh 1:1-18</td>
<td>Rev 22:1-5</td>
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## ADDITIONAL READINGS

Below are additional readings for holidays and special Shabbats. Note that on holidays, the *maftir* portion is different than the usual Torah reading:

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<th>Parashat</th>
<th>Torah</th>
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<td>Shabbat Shuvah</td>
<td>Deut 32:1-32:52</td>
<td>Hos 14:2-10; Micah 7:18-20; Joel 2:15-27</td>
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<td>Sukkot CH*M 3</td>
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<td>Jn 1:10-14; Rev 7:1-10; 21:1-4</td>
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<td>Num 29:26-34</td>
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<td>Jn 7:1-2, 37-44</td>
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<td>Deut 14:22-16:17 Num 29:35-30:1</td>
<td>I Ki 8:54-9:1</td>
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<td>Jn 9:1-7; Jn 10:22-39</td>
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<td>Chanukah 2</td>
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<td>Bible Reference</td>
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<td>Num 7:24-35</td>
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<td>Chanukah 4</td>
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<td>Asarah B'Tevet</td>
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<td>Shekalim</td>
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<td>Ta'anit Esther</td>
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<td>Zakhor (Purim)</td>
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<td>Passover Day 1</td>
<td>Ex 12:21-51</td>
<td>Josh 3:5-7; 5:2-6:1; 6:27 Lk 22:7-20; Jn 1:29-31; 1 Cor 15:20-28</td>
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<td>Passover CH”M 2</td>
<td>Ex 22:24-23:19; Num 28:19-25</td>
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<td>Passover CH”M 4</td>
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<td>Holiday</td>
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<td>Firstfruits (Habbikurim)</td>
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<td>Deut 11:8-21</td>
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<td>Lag Ba'Omer</td>
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Final Thoughts

The Shabbat as the reader very well may know is an incredibly important and Biblically mandated institution within Messianic Judaism and more importantly for all of ADONAI’s kingdom … Israel. The Shabbat truly serves as the consistent and eternal memorial of the everlasting covenant made between ADONAI and Israel.

What has been presented herein is hopefully a good foundation … providing individuals and communities seeking enrichment with the means of getting started towards realizing the benefits and beauty of HaShabbat.

As declared on multiple occasions there are a variety of Messianic traditions that one can experience … ranging from conservative too liberal. What has been presented herein could certainly be deemed to be leaning towards the conservative end of the spectrum in that this guideline follows traditional Shabbat practices forged by the Jewish community for thousands of years.

Although some may see this Siddur as being too light in details … others may find the practices to be somewhat rigid. Please keep in mind however that the ultimate goal is passionate and genuine immersion, both personally and communally … through HaRUACH … given freely from ADOANI because of YESHUA HaMASHIACH … it is all about ADOANI, maker of Heaven and Earth!

At the end of the day it would seem that Jewish tradition has indeed fostered Shabbat practices that seem peculiar and different from the rest of the world … even the so called believing body of Messiah … practices that are truly unique to Israel … practices forged to revere, guard and observe HaShabbat in a manner suitable to the everlasting covenant!

Since Israel has been given the role of being the light to the nations it would make sense then the nations emulate Israel … even further the nations should be cleaving to Israel so that all who desire will be counted as part of the kingdom.

Frankly there is no better means of honoring HaShabbat than following the lead of people chosen to keep Shabbat as an everlasting sign with ADONAI!

Shalom Aleichem … P.R. Otokletos